[IX Century]

121
181

subjected agricultural population. In the ruling class of conquerors—who were marrying the native women—the steppe traditions of an unlimited paternal power, centered in a God-like, distant and strict father, tended to prevail. The principles of seniority, of priority of the male sex and of super-ordination and subordination among brothers and sisters favored sibling rivalry in this family system. At the same time, the mother, following her native traditions, tended to assert her marital equality, to maintain separate property rights, to teach her children the native speech and customs, and to protect them against the caprice and wrath of a domineering and warlike father.

• [155] It is likely that children in such families of clashing marital and social philosophies might be exposed to alternating experiences of rejection and over-protection; they might develop an exaggerated self-concern and power-orientation, as well as feelings of inadequacy and dependence. Extremes in emotional reactions ranging from blind submission to destructive aggression and violent revolt tend to develop in such circumstances.

Such traits which contain a core of emotional instability and perpetual strife did not seem to be favorable for the growth and consolidation of State. Instead, a number of small principalities were formed, whose ruling strata were torn by internal rivalries and splits, and by never-ending parricidal and fratricidal feuds. Moreover, these petty princes and war chieftains, following steppe tradition, were interested in waging warfare more than in promoting agriculture or industry—which was contrary to the view of life and the social philosophy of the subjected population. There was, therefore, a lack of common culture, lack of common interests and want of social solidarity between the subjects and their warlike lords. Such a situation fomented social unrest; local riots and mass uprisings, which in turn promoted increasing rigidity of controls, centralization of power, never-ending internal splits and never-ending warfare.

175
795

By the ninth century A.D., these turbulent warriors came into conflict with the Byzantine Empire which had a political interest in the same area. This contact with Byzantium was of far-reaching consequence, because it introduced the Eastern Church into the social and political structure of Russian society. This institu-

6: Tomasic E-4 (1947-1948) 1953 RF1 Great Russia RF1
[Ivan the Terrible]

convict labor, indicate that the number of such children will not decrease in the foreseeable future.[26]

Such children are considered to have an ideal background for their training as future specialists in conspiracy, vigilance, and violence. Therefore the children who have been raised in a tense family atmosphere or who have been rejected and neglected by their families form a fertile ground from which the Bolshevik rulers recruit a significant part of their future followers and leaders. But what is the future of a society whose ruling classes are being formed out of persons who have been raised in the midst of harshness, brutality and lack of human warmth or whose desire for emotional attachment has been thwarted?

By the middle of the sixteenth century Ivan the Terrible, who himself was left motherless early in his childhood and was exposed to great instability in his emotional attachments, became a victim of ideas of persecution and of boundless and insatiable thirst for power and self aggrandizement. Driven by such compulsions he undertook to organize a body of fanatical devotees who were bound by oath to forswear association not only with "friends and brethren" but even with their own parents, and to serve the Czar blindly and unconditionally. These *Oprichniki* became renowned in history as a brotherhood of brigands who lived separated and isolated from the rest of society—"men vile and filled with every sort of cruelty."[27] Throughout the day they indulged in savage torturing and killing of suspects after they had attended the morning liturgy. In their wild outrages they terrorized peaceful citizens immediately after their brow-beating prostrations before the Altar.

In the same manner in the Ottoman Empire, the elite militia of the Sultans, known as the Janizaries, were recruited from among the children who were often early in their childhood or boyhood taken away from their parents to be raised and trained in loyalty to the Sultan only. Still earlier in the society of Eurasian steppe warriors want of bonds of human attachment brought about instability and explosiveness of Asiatic empires. Both the Asiatic conquerors and the Janizaries became renowned in history for their recklessness and barbarism. They also rebelled and excelled in insubordination to established

6: Tomasic E-4 (1947-1948) 1953 RF1 Great Russia RF1

in that family, the new circumstances call for more leniency and more intimacy on his part toward his wife and his children. The mother at the same time, because now closer to her husband, is in no need to become over-attached to her children. Such well-balanced family relations come to closely resemble those in the Old-Slavonic family.

It is the children with such close family ties in an emotionally balanced family atmosphere that develop traits of moderation, self-control, responsibility, group orientation and humane feelings. It is in such families that patriotism, idealization of the past and longing for a more humane and more equalitarian political system are nursed.[28] In such families skepticism concerning Bolshevik mythology and opposition to Soviet system may be safely expressed. In such families also religion is cultivated or secretly practiced.[29] In such families apparently numerous anecdotes which ridicule Soviet regime circulate and are spread throughout the Soviet Union.[30] It is to break such family intimacy and solidarity which breed opposition to their regime that the Bolsheviks have shown increasing concern for the control of family relations.

But if the opposition to the Bolshevik regime centers in such families of patriots and humanists, the fate of the Soviet system might rest upon them, in the final analysis. These people might be reluctant to support a Soviet war of aggression led by careerists and fanatics, but ready to defend their Mother Country in the event of hostile aggression from the outside. However, in a war against the Soviet Union which the patriots and the humanists would interpret as a war of liberation from the oppressive, inhuman and destructive policies of Soviet rulers, they might be inclined to take the side of the invading liberators. Inasmuch as such people already find themselves at the fringes of Soviet power structure as specialists and experts in economic management and government administration, in times of crisis the shift of power to these people could easily take place.

Such a trend of development will be even more emphasized among the oppressed, but nationally-conscious minorities, than among the dominant Great-Russians. Millions of Soviet subjects who willingly gave themselves up to the German invaders and

6: Tomasic E-4 (1947-1948) 1953 RF1 Great Russia RF1

welcomed them as liberators in World War II, indicate such possibilities.

III

In studying personality growth in the Soviet society, one should take into account also the differences between the urban and the rural environments and the influences of those environments on interpersonal relations within the family circle. Owing to the very rapid pace of urbanization and low rate of production of consumption goods, most of the families located in the urban areas are exposed to the housing shortage and lack of home privacy. Many of these families live in community apartments in which there is only one room per family and in which a number of unrelated families share a common kitchen and toilet facilities. Family conflicts and tensions tend to be intensified in such circumstances. Lack of privacy, noisiness, and lack of sleep in crowded quarters, together with the lack of sufficient food, long hours of work and unsatisfactory conditions of work increase dissatisfactions and magnify existing family conflicts. An outlet for dissatisfactions is found then in trivial scandals and bickering, in petty squabbles, but also in violent emotional outbursts.[31]

Conditions in rural areas are somewhat different. Though virtually all peasant families live in one or at most two-room cottages, which they often share with a few heads of livestock, yet the rural family does have its own privacy. Most peasant families possess a small lot of land around the cottage, on which they raise some poultry or a pig; some might even own a cow. Though this is all very modest, yet with some labor, after the work for the kolhoz has been done, the peasant family has been able to raise some food on its own property and perhaps to sell it on the open market and then buy some clothing and other bare necessities.[32]

Compared to the situation of the city worker, the peasant, though receiving lower wages for his work, and often going in rags, perhaps does feel relatively more independent. If he is an adult with a family he is much less likely to be pushed around, though he is constantly exhorted by kolhoz officials to work more